THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

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THE MOUND BUILDERS.

BY G. M. O.

(From the Juvenile Instructor.)

An ancient people who have left remains of their civilization in the valleys of the Mississippi and its tributaries are called "Mound Builders," this name having been suggested by an important class of their works—mounds, most of them terraced and truncated pyramids, constructed with intelligence and great labor. These works are not found widely separated or isolated, but form an almost continuous chain down the Ohio and Mississippi from Western Pennsylvania to Mexico and Central America. Ross County, Ohio, alone contains about one hundred enclosures and five hundred mounds. The number of mounds in the whole State of Ohio is estimated at over ten thousand, and the number of inclosures at more than fifteen hundred; and yet they are more numerous in the regions of the lower Mississippi and the Gulf of Mexico than anywhere else. Mounds and earth works are very numerous in Kentucky, New York, Pennsylvania and Virginia, in fact, from Maine to Florida, but they are most abundant in Western New York and Central Pennsylvania in reference to the Atlantic States. The mounds are as variable in dimensions as are the enclosures, and range from such as are but a few feet in height and a few yards in diameter, to those which rise to the height of seventy feet and measure a thousand feet in circumference at their base. In form it may be observed that the larger part of the enclosures are regular in outline, the circle predominating, some are squares, some parallelograms, ellipses or polygons. The mounds are usually simple cones, sometimes truncated and occasionally terraced with graded or winding ascents to their summits. Most are circular, some elliptical, others pear shaped, and others squares with aprons or terraces and graded ascents. A class found most frequent in Wisconsin and the North-west takes the form of animals and reptiles, and another variety of remains are elevated causeways or roads, graded descents

and covered ways to rivers and streams, or from one terrace to another. The regular works are found mostly on level grounds. The irregular works are those which were evidently works of defense, and are usually made to conform to the nature of the ground on which they are erected; they run around the brows of hills, across narrow rocks or isthmuses, which are protected on the sides by deep ravines, streams or steep and inaccessible precipices, and vary in the height of their walls and the depth of their ditches. The square and the circle are often found in combination, frequently communicating by avenues of parallel embankments. Where excavations are made, skeletons, fragments of pottery and other relics are usually found.

Antiquarians have divided the works of the Mound Builders into three grand classes:—works of defense, religious structures and sepulchral monuments. These relics are almost always found in districts and places where the soil is rich and fertile. Mr. Flint, the geographer, says, "The most dense ancient populations existed in precisely the places where the most crowded populations will exist in ages to come. Sites selected by our own people for settlements are often found to be those which were the principal seats of the Mound Builders. Marietta, Newark, Portsmouth, Chilicothe, Circleville and Cincinnati, in Ohio; Frankfort, Kentucky, and St. Louis, Missouri, all stand on the sites of extensive ancient works which have in some instances determined the plan of the existing cities."

Although the works of the Mound Builders are all of one general type, they vary materially in the different sections of the country. Enclosures and tumuli, evidently religious, are found mostly in the Southern and Western States, while defensive works are abundant in Western New York, Central Pennsylvania and Ohio. The nearer we approach the Gulf of Mexico the regular mounds or truncated and terraced pyramids, coinciding in type with the "teo callis" of Mexico, became more numerous and larger, and in some cases adobies, or sun-dried bricks were used in their construction. Relics of art have been dug from some of the mounds, consisting of a variety of ornaments and implements made of silver, copper, obsidian, porphyry and green stone, finely wrought. There are single and double axes, adzes, chisels, drills or gravers, lance-heads, knives, bracelets, pendants, beads and other ornaments of copper; pottery of elegant design and finish, with ornaments of bone, mica, silver and shells; articles of stone of fine workmanship, some of them elaborately carved, while in a few cases written characters or glyphic writing has been found. At an archæological congress held at Norwich, England, in 1868, one of the speakers related the fact that "Fragments of charred cloth made of spun fibres have been found in the mounds. A specimen of such cloth, taken from a mound in Butler County, Ohio, is in the Talisbury Museum." The Mound Builders used large quantities of copper. Remains of their mining works were first discovered in 1848 by Mr. Knapp near the shore of Lake Superior. A point or projection of land resembling in shape an immense horn, projects into the lake; it is about eighty miles long, and about forty-five miles broad where it joins the mainland. All through this district the remains of ancient mining works are found. Usually the civilized life of the Mound Builders has been classed below the ancient people of Central America and Mexico, this inference being drawn from the lack of stone work and finely carved inscriptions and decorations surmounting their mounds, but we have every reason to believe that originally the pyramids of the Mississippi Valley were crowned with temples and altars, but constructed of perishable materials. Mr. Baldwin remarks that "It can be seen without long study of their works as we know them, that the Mound Builders had a certain degree of civilization which raised them far above the condition of savages. To make such works possible under any circumstances, there must be settled life, with its accumulated and intelligently organised industry, fixed habits of useful work, directed by intelligence."

Prominent among the remains of those ancient people is the great mound

at Grave Creek, West Virginia. It is 70 feet high, and 1000 feet in circumference at the base. A mound in Miamisbury, Ohio, is 68 feet high and 852 feet in circumference. The great truncated pyramid at Cahokia, Illinois, is 700 feet long, by 500 feet wide, and 90 feet high. Within a circuit of a few miles from this mound are the remains of over one hundred and fifty ancient tumuli; and within the vicinity on the Missouri side of the river are the remains of two ancient cities of vast proportions. At the mouth of the Missouri there stood a pyramid with three stages or landing places. Fifteen miles west of St. Louis, on the Maramec River, is a group of mounds. In one of them were found stone coffins containing human bones. The mound known as Mount Joliet, in Illinois, is sixty feet high, four hundred and fifty yards long, and seventy-five yards wide. It is erected on a bed of limestone formation, and Mr. Schoolcraft says in its construction 18,250,000 solid feet of earth were required. At Piqua, Ohio, on the Miami River, is located a circular wall of stone enclosing about twenty acres. This wall is built of limestone taken from the bed of the river. The stones are laid in mortar. Lower down the river are extensive ruins upon the plain. The wall of a fortification here is twelve feet high, of earth, and encloses one hundred and sixty acres. Surrounding Chilicothe, Ohio, are extensive ancient ruins. From a map by Mr. Squires, embracing a section of about twelve miles of the country surrounding this city, over one hundred mounds and forty enclosures, many of large size, can be counted. At Seltzertown, Mississippi, there is a mound 600 feet long, 400 feet wide, and 40 feet high. Its summit measures four acres, while its base covers six acres of ground. There was a ditch around it, and near it are smaller mounds. Dickeson says the north side of this mound is supported by a wall of sun-dried brick two feet thick, filled with grass, rushes and leaves.

[TO BE CONTINUED.]

CHRISTIANITY HERE AND CHRISTIANITY THERE.

Chicago, Jan. 15, 1875.

Editor Deseret News:

Sir:—An extract from your Governor's speech or message is given a prominent place in our leading journals—I hope you will listen to a remark from an impartial observer. The paragraph I make mention of runs as follows—

"A peculiar characteristic of the social condition of the Territory, and one that is affecting the interests of the people, is polygamy. In meeting this question openly and fairly, I can but regard it a crime prohibited by the laws of our country, and that it does violence to the accepted principles of Christianity, and the country at large recognize it as a blot upon our civilization."

This is rather strong language, but the Governor would make it much more effective if he backed it by some facts, statistical or otherwise, showing how polygamy, as practiced in Utah, is contrary to the accepted principles of Christianity. Why did he not furnish an account of the number of brothels, licensed abortionists, suicides, infanticides, etc., and prove by these stern realities the curse of "Mormonism?" I would respectfully call the Governor's attention to the following extract from the annual report of Coroner Dietzch of Chicago—

"Finally, and I am sorry that in the interest of truth it is not desirable to remain silent on this subject, which is a stain upon our public morality, I have to report that in this one year there were found, within the city limits, not less than twenty-one corpses of babes immediately exposed after birth, and twenty-eight hidden in various places. Unfortunately I have reason to believe twice as many evidences of crime have

escaped the watchful eyes of the authorities. In view of such deplorable facts, one might almost wish our legislators would fall back on the good old Russian law, the Julian '*leges de mar tandis ordinibus*,' by which the raising of large families of children was rewarded, and celibacy taxed by fines."

Here is matter for the statesman, the religionist and social science student to ponder on. Take one of those murdered babes and trace its history to the source, and what a world of knowledge it will reveal! How clearly it will illustrate the condition of our social, moral and religious fabrics! What a pitiable spectacle is the woman who can throw her new born babe into an ash-barrel, and in a day or two afterwards parade the public thoroughfares or grace the foremost bench in an orthodox church, listening gravely to the thundering tones of some apostolic parson—this very parson, perhaps, the seducer! When Christianity begins to become a cloak for hypocrites and sinners, then it is time to cry reform. History can explain why Catholicity tended to degrade and ruin the Italian people. As long as the unfaithful wife, the erring daughter and dishonest youth appeared at the confessional and professed penitence, so long did false morality and false religion exist. But thinkers and reformers saw the fearful inroads that were being made into the health of the people and forthwith commenced earnest work. It took years of toil and labor to effect a wholesome change, but what a blessing to the world at large was this change! The condition of modern Christianity is something similar to what it was in those dark days of Rome; therefore is it necessary to attempt another change. The reformers must be prepared for insult and calumny and all manner of abuse. Does this state of things exist in "Mormondom?" If so, it is right to condemn it. But if this does not exist, then it must certainly be a purer and better form of Christianity. If the mother can show her maternity with pride, and if the brothel is unknown among your people, then it must be admitted by the most rabid pietist, that there is something in it.

In glancing over the columns of a sickly daily paper of this city, I noticed an editorial on "Mormonism." Of course the sanctimonious writer saw all manner of evils for posterity in the present toleration of this "blot on our civilization." In another page of the same paper is an article on the corruption and rottenness of our municipal systems. The government of the country has fallen into the hands of unprincipled and dishonest foreigners. It goes on to state that the illiterate European, after being invested with the suffrage of this country, devotes all his time to tax-stealing and to the robbery of the public treasury. Well, that may be. And Americans ought to take a lesson from it. Let them adopt purer and better religions and the foreigners will not outnumber them at the polls. Let them adopt a religion that will do away with infanticide and abortion and prostitution, and they will become a healthy and powerful people. Let social scientists and teachers and thinkers prepare themselves to examine this question impartially. Let not our eastern thunderers take the word of some rascally official from the west, who wants to begin a course of blackmailing.

'Tis true, we had the demure ——— —— here among us, enlightening us in life as it is in Salt Lake, and so forth. Of course assisted in lecturing by plenty of pious parsons and severe old maidens. 'Tis probable the lecturer found a home occasionally among the advocates of pre-natal homicide. How little some women think what might have been their condition if they were raised in this city. They might be now tawdry inmates of some "hell-hole," painted and bedizened, a prey to disease and filth. Or they might be better, they may be janitors of some of those buildings where "kept women" abound. Few would be selected to the enviable position of "kept woman," because, though impure enough in heart for that, they would not be up to the taste of our fastidious libertines, and hence the position of janitor would be more attainable.

This "kept woman" system is quite an institution in our big cities. I may

some time give the Governor an idea of how it works. I suppose, good innocent soul that he is, he knows nothing about it.

Hoping that moralists and teachers will approach this question of "Mormonism" with temperance, impartiality and fairness,

I remain,

Respectfully yours,

MRS. D. B.

RELIGIOUS FREEDOM.

Does the Congress of the United States object to the "Mormons" believing and practicing the religion of the Bible? If so, will not that distinguished body draw up a system of religion and enact a code that we may not only believe, but also practice? Certainly Congress has as clear a constitutional right to enact a new religion as to interfere with that system of religion we, "Mormons," have elected to follow: To wit, the religion of the Bible.

I may believe in a good dinner, but if I never practice that faith, what good will that belief do me? I may be permitted to enjoy the belief that there are gold and silver in the mountains, which is quite a liberal extension of the freedom of belief, but if not allowed to act on my belief and bring out the rich treasures there concealed, what good can result to me from that belief alone? I have some choice land, and fully believe it capable of bringing forth excellent crops; but if I never cultivate it, nor plant any seeds in the soil thereof, what good will my belief do me? I may believe in a comfortable residence, in a beautiful garden, in fine fruit and ornamental trees, but if I am not allowed to shape my labor and actions in a manner to produce these comforts, what good will my belief do me? and so I might go on through all the business circles and ramifications of life, and the result would only be to demonstrate this important scriptural truth: "Faith without works is dead." If faith or belief were the only religion contemplated by the Constitution, the particular article of that document, forbidding legislation on the subject of religion, or prohibiting the free exercise thereof, is altogether unnecessary and void; for no prince, potentate, ruler, legislature, judge or jury, or any other power beneath the heavens can possibly prevent me from believing how and what I please. To talk of religious liberty being extended to all the citizens of our great republic, and that boasted religious liberty touches nothing but faith, belief or dormant opinion, is talking of extending and granting that which they have not the power to withhold.

No man's religious practice can be made criminal that does not infringe upon the rights or privileges of others, though it may infringe upon the false or hypocritical pride of men who have made void the law of God by their tradition.

To talk about burning widows on the funeral pile, or being crushed beneath the wheels of Juggernaut, or throwing children into the Ganges, as religious rites, and therefore must be tolerated by law, is an argument befitting sectarian priests, but not men of sense. What has my taking of a half dozen wives and raising up children by them, providing for and educating them, to do with murderous funeral piles or the self-sacrificing under the wheels of Juggernaut, or the struggling and drowning infants in the sacred waters of the Ganges? Ans. Just as much as the sound of a ram's horn has to do with the taste of a cucumber.

Now, I will ask our law-makers one serious question:—If the God of heaven has commanded us "Mormons" to take more than one wife, and has said that we shall be damned if we do not, and this commandment abundantly corroborated by ancient practices under the approval of Heaven, as shown forth plainly in the Bible (and I hereby give my testimony that such commands have been given); and you say that if we obey those commands, we shall be fined and impris-

oned, what now, under the stringent circumstances, would you advise us to do? With us, there is but one conclusion.

When men legislate against the laws of God to ensnare and oppress his people, they are courting the honor of an ungodly world, and seeking to maintain a popularity that floats on the sea of corruption, and are assuming a responsibility for which they may be called to an early account, in a strange and singular way. Accept this mild caution, though from a humble source, yet from one born under the stars and stripes of our great Republic.

Respectfully,

COLUMBIA.

—*Ogden Junction.*

EDUCATION IN UTAH.

The Legislative Assembly of the Territory of Utah being in session, Jan. 24, 1876;

Mr. John Taylor, Chairman of Committee on Education, reported to the House of Representatives, on the report of the Superintendent of Common Schools, as follows:

"Gentlemen—Your Committee to whom was referred the report of the Superintendent of Common Schools of the Territory of Utah, with instructions to have printed such portions as they deemed necessary, beg leave to report:

"That, having carefully examined said report, we find that although very voluminous, yet it contains a large amount of important statistical and other information, throwing light upon the working of our present school system, and exhibiting an interesting and satisfactory detail of the present status of our schools throughout the Territory.

"We do not consider it expedient, under the present condition of our finances, to have the detailed reports of each county printed, but recommend that with this exception the rest of the document be published in full.

"The exhibit is as follows:—

"Thirty-five thousand six hundred and ninety-six children, fifty-four per cent. being enrolled in the school schedules, and an average daily attendance of thirty-eight per cent. When the private, select and mission schools are added, the enrollment is raised to sixty-four per cent., and the average daily attendance to forty-five per cent. Since in these totals there are some over sixteen years of age included, and but very few of our children between the ages of four and six years attend school, it would not be unfair to leave this portion of the school population out in the calculation, which gives us a total enrollment of seventy-six per cent., and an average daily attendance of fifty-three per cent.

"There have been expended during the past year the Territorial appropriation of $15,000, $20,267.28 local tax, $95,532.70 tuition fees, $3,450 to superintendents, $49,568.87 raised for building funds, and $50,345 in salaries to private, select and mission school teachers, making a total expenditure for educational purposes of $234,163, 85. This does not include the expenditure of $25,000 for the lot and the building of the academy of St. Mary's of Utah (Catholic) and some other expenditures not reported.

"It is apparent from the above that his Excellency Governor George W. Emery, although evidently interested in the welfare of the rising generation, has certainly been misinformed in regard to this matter, as the showing of this report places us, when compared with the surrounding Territories and many of the States, in a very favorable light. In the per centage of common school enrollment we stand ahead of five of the Territories and at least six of the States. And in the average daily attendance we are ahead of a majority of the Territories, and of the States of Arkansas, Maryland, Missouri, Florida, New Jersey, Oregon and New York, and equal to Tennessee, and above the grand total of the average attendance in all of the United States.

"It is gratifying to learn that not-

withstanding the many animadversions in relation to our school system in this Territory, we stand equal to, and far in advance of, some of the States and Territories that boast of the superior facilities of the free school system; and as before stated, we are above the general average in the United States.

"We have had no Congressional assistance, and with the exception of the munificent gift of President Brigham Young for the benefit of schools, amounting to $15,000, this Territory has received no bequest or assistance from any source to advance its educational interests, other than our own individual and combined exertions."

Report accepted and committee discharged from further action on the subject.—*Deseret News, Jan.* 25.

NOISE IN SHELLS.—There are few who do not remember the childish wonder we once felt at hearing the resonance produced by placing a sea-shell to the ear, an effect which fancy has likened to "the roar of the sea." This is caused by the hollow form of the shell and its polished surface, enabling it to receive and return the beatings of all sounds that chance to be trembling in the air.

WHO ARE THE BARBARIANS.—It is customary for enlightened Europeans and Americans to term eastern nations barbarian and heathen. But some of the people of those nations object. A "member of the Brama Somaj," a Hindoo reform society, deprecates the application of the epithet "barbaric" to India, and writes to the London *Times* to that effect. The gentleman says he is "convinced that the state of the poor in the Christian countries of Italy, France and England (all of which countries I have visited), especially in the large towns, is infinitely more wretched, godless, degrading and barbarous than it is in heathen India." This Hindoo protester also makes the following home-thrusts:—"Why do you not make more Christians among the respectable classes of society? Because there is little to recommend itself in your Christianity. Does it make your merchants, who send their cotton wares to Bombay, honest men? Are their goods pure and unadulterated? Does it make your soldiers polite and moral men? If it does not, we prefer our ancient heathenism to your Christianity."

POISONED SLEEP.—Sleep is a boon commonly regarded as priceless; but, observes the *Lancet*, it may be purchased too dearly. Macbeth murdered sleep; a very large and, unhappily, increasing number of well-meaning but misguided persons poison it. The medical profession has a keen interest in the growing practice of habitual recourse to sleep-potions, because it is with the connivance of the profession, if not under its specific advice, that these soporific poisons are employed. We think the time has come when some strong means should be taken to clear medicine from the reproach of countenancing the lay use of opium, chloroform, chloral, chlorodyne, and the rest of the sleep producers. The public should be told that they are playing with poisons. If they escaped a so-called "accident" which ends in sudden death, they are scarcely to be congratulated, since if the body does not die, the brain is disordered, or disorganized, the mind enfeebled, the moral character depraved, or evils, hardly less deplorable than death are entailed. The consideration may be agonizing, but it is urgent. The sleep produced by these narcotics or so-called sedatives —let them act as they may "on the nervous system directly" or "through the blood"—is poisoned. Their use gives the persons employing them an attack of cerebral congestion, only differing in amount, not in kind, from the condition, which naturally issues in death. There is grave reason to fear that the real nature of the operation by which these deleterious drugs, one and all, bring about the unconsciousness that burlesques natural sleep, is lost sight of, or wholly misunderstood, by those who have free recourse to poisons on the most frivolous pretences, or with none save the exigency of a morbid habit. Great responsibility rests on medical practitioners, and nothing can atone for the neglect of obvious duty. The voice of warning must be raised instantly and urgently if a crying abuse is to be arrested, and final loss of confidence in drugs avoided.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 21, 1876.

APOSTOLIC SUCCESSION.

THE following paragraph, while going the rounds of the press, appeared in a recent number of the STAR, to which we again call the attention of our readers.

BISHOP TEMPLE ON APOSTOLIC SUCCESSION.—The Bishop of Exeter, having been interrogated by a foreign ecclesiastical dignitary as to whether Apostolic succession is a doctrine of the Church of England, has replied as follows :—"The Church of England desires to include within her pale both those who hold the doctrine of the Apostolic succession and those who do not. To meet the need of the latter, she nowhere requires any of her members or ministers to hold that doctrine. To meet the need of the former she provides that all her ministers shall profess that succession as a fact."

This reminds us of the reply of a certain showman, who was exhibiting a pictorial history of a renowned combat betwixt "the celebrated lion Wallace and six bull dogs." A young lady was peering through the showman's glass, and, being at a loss to determine the true meaning of the gaudy paint daubs before her, inquired, "Please Mr. Showman, which is the lion, and which is the dogs?" The accommodating showman replied with great suavity, "Whichever you choose, my little dear, you pays your money and you takes your choice."

The Church of England must clearly be indifferent as to the *necessity* of Apostolic succession, or she would never include within her pale a ministry that disavows it. If a part of her ministry is considered valid which disclaims lineal descent from the Apostles, then the whole may be so considered, and the doctrine of Apostolic succession goes for nothing—a mere abstract profession. This is doubtless more than the Church of England would like to concede, but it is nevertheless a legitimate conclusion. On the other hand, if the Apostolic succession be indispensable to a valid ministry, then those who disclaim that doctrine cannot constitute any part of a valid ministry.

Nor can the mere profession of the doctrine qualify for the ministry, it requires the literal succession—the thing itself—not merely belief in the thing—and unless the Church of England possess this, its ministry is invalid. This is simply as true as to say, that one cannot give to another what one does not possess. The authority to administer the ordinances of the Church of Christ is therefore vested in those only who originally hold it and their lineal successors. Hence Peter held the keys of the Christian Chuch upon earth because he received them from Christ; he could bind on earth and it was bound in

heaven, he could baptize for the remission of sins, officiate for the gift of the Holy Ghost, administer the eucharist, and other sacraments and ordinances of the Church, having been legally ordained thereunto. John the Baptist had authority to baptize, but not, at that time at least, to lay on hands for the gift of the Holy Ghost. (See Matt. iii, 11.) The Twelve Apostles had authority to administer in the ordinances, having been called and ordained by Jesus Christ. (John xv, 16). Philip had authority to baptize, but we are led to believe that he had not the authority to lay on hands for the gift of the Holy Ghost. (Acts viii, 14—19.) Philip, like John the Baptist, baptized in water, but Peter and John laid their hands on those baptized, and they received the Holy Ghost. "And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Here Simon sought to purchase certain authority which he knew he did not possess, and which he found could not be purchased, and thus, Simon, although a baptized Christian, could not induct members into the Church of Christ. Jesus says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii, 5.) The birth of the Spirit is therefore as essential to salvation as is the birth of the water, yet we find that neither ordinance can be legally administered, unless by those who hold legal authority; and, furthermore, that persons may hold authority to baptize with water, yet lack the authority to lay on hands, as was the Apostolic custom, for the birth of the Spirit, or the gift of the Holy Ghost. Hence the imperative necessity for Apostolic succession, and hence the force of the saying of Paul, "No man taketh this honour unto himself, but he that is called of God as was Aaron."

But this doctrine strictly followed to its legitimate conclusion, compels us to unite with the Church of Rome, or look for a restored Apostleship. History tells us that such was the position maintained by the Archbishop of York, in the British Parliament, during the debates of the year 1558. The bill before the House was for attaching the supremacy of the Church to the Crown of England. The Archbishop said, that if the Church of England withdraw from the Church of Rome, she would by that act directly forsake and fly from all general councils; and he proceeded to prove that the first council of Nice, Constantinople, Ephesus, and Chalcedon, had acknowledged the supremacy of Rome. He then presented to their view this alternative for consideration. Either the Church of Rome is a true or false one. If she be a true Church, then we will be guilty of schism in leaving her, will be excommunicated by her, and the Church of England will be, of course, a false Church. If the Church of Rome be a false Church, then she cannot be a pure source of Apostolical succession; and the Church of England must be false, because she derived her ordination and sacraments from that of Rome.

As a chain is no stronger than its weakest part, so must the chain of Apostolic succession be. Bishop Stillingfleet says, "We find bishops discontinued for a long time in the greatest Churches. Where was the Church of Rome, when, from the martyrdom of Flabia and the banishment of Lucius, the Church was governed by the clergy?" The learned Cardinal Bellarmine says, "For above eighty years, the Church for want of a lawful Pope, had no other head than what was in heaven." The celebrated cardinal and historian

Baronius, who had well nigh filled the papal chair himself, says, "How deformed the Roman Church, when harlots, no less powerful than vile, ruled away at Rome, and at their pleasure changed sees, appointed bishops, and what is horrible to mention, did thrust into Peter's chair, their own gallants, false Popes!" The Church of England, in the Homily for Whitsunday, declares that the "popes and prelates of Rome, for the most part, are worthily accounted among the number of false prophets and false Christs, which deceived the world for a long while;" and prays that the Gospel may be spread abroad, to "the beating down of sin, death, the pope, the devil, and all the kingdoms of anti-Christ." Godwin, in his history of the bishops, has shown, that among the English bishops, many kirks are wanting which cannot be supplied. He has shown, too, at what enormous prices the English bishops bought their ordinations in the eleventh century, when simony prevailed in Italy and England. They committed a crime in view of which Peter pronounced Simon to be "in the gall of bitterness, and in the bond of iniquity, and to have no part nor lot in this matter"—viz: in the kingdom of Christ.

There is another means of determining as to the validity of the Apostolic succession, whether in the Roman Catholic Church, or the Church of England, or any other church, and that is by testing their doctrines by the Scriptures. There being no intimation given therein that the true Church would ever change her doctrines; and as the above named churches disclaim new revelation from God—the only authority that could rightfully change those doctrines; moreover, as it is unreasonable to expect any change in the fundamental doctrines of the infallible Church; and as Paul expressly denounces a curse upon any and all who should seek to pervert them (Gal. i, 6—9), we hold it to be certain, that a true Apostolic descent would have transmitted, at least the ordinances, and the fundamental doctrines of the Church, in their orginal purity. Now we inquire:

Was not adult baptism the custom of the primitive Church according to the Scriptures? Yes, invariably.

Is there a single instance of infant baptism narrated in the Scriptures? No, not one.

Did Christ or his Apostles teach that any could be saved without baptism? No, but to the contarary.—(John iii, 5. Mark, xvi, 16. Acts ii, 38).

Did they not make faith and repentance a necessary prelude to baptism? Yes.

Did they not promise the gift of the Holy Ghost to all baptized believers? Yes; see passages last cited.

Did they not promise that certain signs should follow believers? Yes.

Did they limit the duration of those signs to any generation or age? No.

Were the primitive ministry inspired? Yes, necessarily so, for Paul said,—"God hath set in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, and diversities of tongues."—(1 Cor., 12—28).

Do the Scriptures teach that an inspired ministry is always requisite? Yes. Paul said that Christ "gave Apostles; Prophets; evangelists; pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the mea-

sure of the stature of the fullness of Christ."—(Eph. iv, 11—13). Yet both the Roman Catholic Church and the Church of England denounce the doctrine of continued revelation; they disclaim the present necessity of inspired Apostles, Prophets, and spiritual gifts; they neither give nor promise believers the gift of the Holy Ghost; they do not make faith and repentance necessary preludes to baptism; they baptize infants by sprinkling, instead of adults by immersion; and therefore, are at variance in all those essential particulars with the teachings and customs of Christ and his Apostles as recorded in sacred writ.

The claim of direct Apostolic succession, or a valid ministry transmitted from the Apostles to the present time is, therefore, not justifiable, neither on the part of the Roman Catholic Church nor the Church of England, either by history, tradition, reason, or the sacred word of God. D. McK.

RETURNED.—Elder T. E. Jeremy, who arrived on the 1st of last December, left for Utah on the 17th inst., on account of failing health. During his brief stay he visited many of his numerous relatives in Wales, and preached in several new places to large and attentive audiences. We wish him a pleasant and safe journey, and to find all well at home.

HOME CORRESPONDENCE.

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ENGLAND.

65 Dorset Street, Sheffield,
Jan. 31st, 1876.

Pres. Albert Carrington.

Dear Brother,—I embrace this opportunity of sending you a few lines, with regard to the prosperity of the work of God, in this Conference.

Brother Smoot and I have just returned from a visit to some of the Branches, and I can say truly that our hearts were made to rejoice in our meetings, and with our visits at the homes of the Saints.

We spent Sunday, Jan. 9th, with the Saints in Chesterfield, met with the priesthood in the morning, and had good meetings in the afternoon and evening. Spent Sunday, the 16th, at New Tupton, and held two meetings. We were very much gratified in seeing the increased zeal manifested by the Saints in this place since New Year, in warning the inhabitants, paying their Tithes, &c. On the Monday evening we attended to five baptisms, (one of them a rebaptism) making ten baptized at that place, since New Year; others have expressed their intention to be baptized.

We also organized a Sunday school. It was interesting to see the spirit manifested by the little ones, and their desire for improvement, and we felt to exclaim, God bless them! and may their parents continue in ther renewed efforts to do good and to set a good example before their offspring and the world, and there is little danger but what the children will follow in their footsteps. Prospects are very encouraging there. Sunday, 23rd, spent with the Saints in Holbrook; a new district, organized on our previous visit. We held two meetings, and truly enjoyed the Spirit of God. The house was crowded with strangers, some have expressed their intention of being baptized, prospects are excellent for a good work being done there, if the brethren continue to labor with their present zeal. Some places we visited, and held meetings on the week nights, strangers being present. We returned to Sheffield after an absence of three weeks. I never enjoyed myself better in my life. Spent Sunday, 30th, with the Saints in Sheffield; had two very good meetings—strangers present at each; one man gave his name in for baptism.

Tracts are being distributed in several places with good results.

Brother Smoot and I feel well in our labors, and greatly encouraged with the prospects before us, and have a greater determination than ever to strive to magnify our high and holy calling, as servants of God, sent to proclaim the true and everlasting Gospel.

With kind love to you and all at "42," in which brother Smoot joins me.

Yours in the Gospel Covenant,

P. BARTON.

Ramsbury, Wiltshire,
Feb. 3rd, 1876.

Prest. A. Carrington.

Dear Brother,—Knowing the great interest you take in the upbuilding of the kingdom of God, I write you a few lines. I am laboring with great joy and satisfaction in the London Conference, under the Presidency of W. L. Binder. I am now traveling through the Reading District of the Conference. On this tour I first visited Woburn Green, held meeting and re-baptized four persons. Thence to Reading, held meeting, and as I felt much good would be done there I traveled and visited among the people, arranging to be in Reading on the Sunday. This I followed up for four successive Sundays, each meeting improving, and baptized six persons, all feeling first-rate. Thence to Long Lane, held meeting in a workshop, had fifty strangers who listened with great attention. On the Saturday following I baptized four; held meetings there on the Sunday and enjoyed much of the good spirit. On Monday journeyed to Newbury, Berkshire, and thence same day to Ramsbury, to the house of brother James J. Talmage, where we held meeting on Tuesday evening, and had a good time. On Wednesday, brother Talmage and myself applied to the clergyman of this parish for the use of his schoolroom to preach the Gospel in, but was indignantly refused.

Brother Talmage then succeeded after great trouble in renting the Temperance Hall for Friday night, and gave notice of a meeting by bills and sending round the public crier. I then, with brother Talmage, went to Burbage, and held meeting on Thursday night—had a good time with the Saints and some strangers, and returned here on Friday to hold meeting in the Hall according to previous notice. We had a congregation of about one hundred strangers, who paid good attention. Held two meetings at brother Talmage's house on Sunday last; we enjoyed much of the good spirit which giveth freedom, and the house was crowded. Our future prospects here are good. I have baptized thirty-three since I have been in England, and feel that the nine months I have been here have been profitably spent to myself, and I trust to those around me. I feel first-rate and pray God our Father, to give me wisdom to direct me right, so that my labors may be acceptable to him and his servants.

Kind remembrances to the brethren at the Office, in which brother Talmage joins, and praying God to continually bless you and all Israel.

I have the honor to remain, your co-laborer in the cause of Truth,

JAMES PAYNE.

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20 Bishop's Grove, Ball's Pond Road,
London, N.,
Feb. 7, 1876.

Prest. A. Carrington.

Dear Brother,—I have great pleasure in reporting to you the present condition of the London Conference as very prosperous, and the prospects for the future are quite encouraging.

All the Elders are actively engaged in the field, each one having a district to labor in, where he can devote his time in visiting the scattered Saints, and opening new ground as often as circumstances may permit. The opportunities of bringing before the public the claims of the Gospel, and of declaring to them the message of life and salvation, in new neighborhoods, have been quite frequent of late, and we anticipate as the Spring advances to have still more and better opportunities for prosecuting the good work. In many places we have distributed very freely, our tracts, which set forth the principles of salvation, thus laying a foundation for more extended labor in public preaching.

I am pleased to state that the local Priesthood continue to labor in unison with the missionaries, aiding them all

that lies in their power to spread the Gospel.

Our reports show that fifteen have been added to our numbers by Baptism since the introduction of the new year, and several others are ready.

Yesterday, (Sunday, 6th,) we spent another of the many happy times that we have enjoyed at our monthly Priesthood meetings. A good company of the local Priesthood was present, who returned to their fields of labor with feelings of renewed determination to live nearer to the Gospel standard and to labor more diligently in the future to magnify their callings.

Brother H. C. Fowler will make a visit to the Channel Islands as soon as I return from a tour through the Kent district, where we anticipate some good will be accomplished.

All the brethren are having excellent health and what is particularly pleasing about them, they are enjoying the *spirit* of their *missions*.

Ever relying upon the good Spirit of God, with the faith, prayers and confidence of our file leaders, we will continue to labor with you and Zion's co-workers for the salvation of the honest and the deliverance of the poor from these lands.

With kind remembrances to all at "42," in which all the brethren join me, I remain as ever,

Yours in the Covenant,

WILLIAM L. BINDER.

WALES.

Cefncrwth, Saint Clears,
Carmarthenshire, South Wales,
Feb. 7th, 1876.

Prest. A. Carrington.

Dear Brother,—My health is poor; the damp atmosphere of this country is hard for me; I have been coughing a great deal, and I am lame with the rheumatism after I walk a few miles.

Brother T. C. Martell and myself have an appointment to preach next Thursday evening, in a large farm house in the parish of Abernant; my nephew lives there, and gave me an invitation to go there. I expect there will be hundreds of people to hear us.

I have also had an invitation to go and preach in a Unitarian Chapel in this county, and have been fortunate enough to open a few new places to preach. My relatives are very numerous in Carmarthenshire, and most of them are in very good circumstances. Out of respect to me they listen attentively to what I have to say, and they all give me the credit of being honest and sincere, and acknowledge that they believe many of our principles.

Last Tuesday evening I was about 25 miles from here, in the neighborhood where I lived when I first embraced the Gospel thirty years ago next March. Brother Martell and I succeeded in getting the Town Hall to preach in. It was late in the afternoon when we arrived there, after a walk of several miles in the rain, I being very lame. A shopkeeper, an old acquaintance of mine, entertained us with the best of food and a good fire to dry by. About 5 p.m. we paid the crier to go out, he also being an old acquaintance, and my name being well known in the neighborhood, especially by the old inhabitants. By 7 o'clock the hall was crowded. I asked the people to sing a hymn which was most familiar to them; the crier gave out the hymn and started the tune, when many took an active part in the singing, which I thought was very sweet; the hall was almost trembling with the melodious sound. Brother Martell prayed. Afterwards the congregation, by my request, sang, and I really believe that the Spirit of the Lord rested upon the people, although I presume they did not know it. I addressed the congregation on the first principles of the Gospel. Brother Martell followed, touching on the authority to administer the ordinances of the Gospel. The gentleman who owned the hall would not take any pay for it, but thanked us kindly for preaching, and said that, at any time we might wish to be there again, we would be welcome to the use of the hall.

With very kind love to yourself and sister Carrington, and all in the Office, I remain yours truly,

THOMAS E. JEREMY.

It is a trite but true saying that strangers to home are strangers to happiness.

UTAH NEWS.

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Z. C. M. I. INSTITUTION.—Within the next two months it is expected that the business of this great house will be removed from its present location into the new building on East Temple street. This is built of brick and is 318 feet long, 54 feet wide, and three stories high, with a basement the entire length of the building, paved throughout with concrete, and 11 feet in height; the first floor is 17 feet, the second 15 feet, and the third 12 feet high, all measured in the clear. There are no windows on either side of this vast structure, but ventilating flues run up on both sides at intervals, surmounted by ornamental chimneys. The whole place is lighted from above. A skylight forms the centre of the roof from front to rear, and the centre of the third and second floors being left open, the first floor, contrary to general expectations, is thoroughly and pleasantly lighted. The front is of iron, and presents a handsome appearance, the windows being of polished plate glass, arched at the top, those in the lower story measuring 5 feet by 12 feet each. A partition divides off a portion of each floor, making four rooms, 50 x 46 feet each. The room in the basement will be occupied by two boilers and an engine, one of the boilers for the elevator, and the other for an apparatus to heat the entire building by steam. The room on the first floor will be used for receiving and shipping merchandise, that on the second floor for opening, marking and distributing, and that on the upper floor for packing goods. The offices will occupy a space in the centre of the ground floor, 36 x 16 feet, and 165 feet from the front doors. The cellar will be used for storage. The retail departments will be arranged and classified on the ground floor; the second story will be used for the wholesale department and the upper floor for the storage and exhibition of articles of light weight. To facilitate the reception and shipment of freight, the street cars will run through the centre of the block on which the building is situated, and specially constructed freight cars will convey goods to the reception rooms at the rear. Skilled workmen are now busily engaged on the inside fittings of the new store, and although the outside is plain, and strength, solidity and safety have been studied in preference to mere ornament, the interior will present a very elegant appearance when the store is thrown open for business, and it will be one of the best arranged mercantile establishments in the country. The whole design and work of this immense structure, with its novel and admirable peculiarities, have been made and carried on under the personal direction of President Brigham Young, and the new Z. C. M. I. store will be numbered among the many monuments of his genius, and the vigor of his practical mind, ever on the alert for the interests of the people, and the building up and development of the incipient State of Deseret.—*Ogden Junction.*

From the *Deseret News*:—

ARRIVED.—A letter from Wellington, New Zealand, dated Dec. 15th, 1875, says that the *Colima*, with Elders C. C. Hurst, F. Hurst, William McLachlan and —— Rich, missionaries, had just arrived.

PROGRESSING.—By private letter from St. George, we learn that the work on the Temple is progressing steadily toward the completion of that building.

ANOTHER OLD CITIZEN GONE.—William Ballan, watchmaker, an old citizen of this Territory, expired at half-past five o'clock, this morning, Jan. 19th. Brother Ballan was an old and respected resident of this city, and had been a member of the Church for many years previous, while resident in England, whence he emigrated to this country.

INTERESTING ABOUT SILK.—To-day, (Jan. 24th), there were exhibited to us thirty-six skeins of very beautifully reeled silk, weighing, in the aggregate, four and a half ounces, produced at President Young's cocoonery, by Mrs. Dunyon, and reeled by the same lady; also from the same source, a sample

of sewing silk, manufactured by that intelligent lady, who appears to have a good understanding of many of the details of the silk business. She has not only demonstrated that the silk raw material can be raised here, but also, to some extent, be manufactured. Mrs. Dunyon is about preparing some silk for brother Hannam, of Provo, who purposes weaving from it a piece of satin, to be placed in the Centennial Exhibition. Mrs. D. is desirous of forming a class of young women, with a view to instructing them in the details of silk raising, reeling, &c. The progress of silk culture in Utah may be apparently slow, yet it is steadily and surely gaining ground on the road which leads to its becoming some time one of the staple and chief products of the Territory.

Supreme Court Adjourned.—The Judges of the Supreme Court of Utah concluded the business of the session last evening, (Jan. 25th,) by meeting at the Federal Court House and signing the record.

Exportation.—During the past season Z. C. M. I. shipped to San Francisco, California, 2,571,466 pounds of potatoes, which cost, delivered at Ogden, $23,045.16. This is a fair commencement, being but the inaugural season of the potato trade with California. This branch of exportation to California was solely conducted by Z. C. M. I., no other house having engaged in it.

In the Snow.—On Monday morning (Jan. 17th) Hons. Jos. F. Smith, W. B. Preston, J. Rowberry and F. M. Lyman left Logan, when the weather was clear and promising. By the time the train reached Mendon it blew such a hurricane, that it appeared as if old Boreas was trying to burst his jaws. However, an attempt was made to proceed and cross the divide to Hampton's, but after going but a short distance the train had to return to Logan for the snow-plow, when the divide was again attempted, but after Mendon was left about three miles behind, it was decided, from necessity to go no further ahead, but to return, but the retreat was cut off, as well as the advance, by the engine running off the track, so the party had to stay out in the mountains all night, minus blanket or provisions, but made the best of it. Next morning, about ten o'clock, this hungry party were delighted on seeing the approach of Bishop Henry Hughes and others, in sleighs, bearing baskets of provisions, which soon commenced to disappear as rapidly as if manipulated by Carabaraba. Yesterday, the train got through all right, owing to the praiseworthy and indefatigable energy of the officers and employes of the Utah Northern, and the party reached the city last evening.

From the *Salt Lake Herald*:—

Another Railroad.—C. W. Scofield, Esq., of the three narrow-guages—the Bingham Cañon, the Wasatch and Jordan Valley and the American Fork—leaves again this morning, (Jan. 23rd,) for New York. He expects to be absent about six weeks on railroad business. His next enterprise is the building of a narrow-guage road from the Utah Southern—through Spanish Fork Cañon—to the Fairfield coal beds in Sanpete valley. It is to be hoped that he will be successful. A railroad into Sanpete will prove as beneficial to this city and county as to the people of that region, which abounds in agricultural and mineral wealth. It has been demonstrated that the coke from Sanpete coal is equal in every respect to the Pennsylvania article, and in this one branch of industry hundreds of thousands of dollars can be saved to the Territory, annually, in railroad freights; and besides, with cheap fuel for smelting, much of the low grade ores which are now worthless, can be profitably reduced.

Good Trunks.—Mr. Joseph Salisbury, a young gentleman, has just commenced the manufacture in this city of trunks, and he turns out a good article. Specimens of his work can be seen at the co-operative store, which compare favorably with eastern made goods, both in appearance and durability. The young man is deserving of success in his industrial enterprise.